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## THE MIND AS WISH-CAR IN THE VEDA

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THE SUBJECT of this paper hinges on RV. 1. 32. 8<sup>b</sup>, *māno rúhāṇā áti yanty* (sc. *vrtrám*) *āpah*. The passage has been discussed in a lively fashion (and misunderstood) for about seventy years, so that it may not be amiss to recall briefly the principal points of view under which it has been treated. The Pet. Lex., under *ruh*, starts with the suggestion that its two difficult words, *māno rúhāṇāh*, mean 'etwa, ihren willen erreichend.' Grassmann, in his Lexicon, s. vs. *mānas* 18) and *rúhāṇa*, treats the passage as doubtful, but in his Translation, vol. 2, p. 34, ventures on 'lustig steigend,' explaining on p. 505 that he is taking *mānas* adverbially in the sense of *mānasā*. This idea, accepted for a time by others, more or less enthusiastically or doubtingly, seems to break down in the end thru the growing conviction that *māno* is accusative, governed by *rúhāṇāh*, which really cannot get along without an accusative. Thus Ludwig, 964 (as others after him), 'Ihn . . . ein herz sich fassend, ueberschreiten die wasser' (comparing, not very aptly, ŚB. 3. 9. 4. 14, *tā ha svam eva vaśam ceruh*). In ZDMG xxxv. 717 comes Pischel's memorable emendation to *mānor úhānā(h)*, in the sense of 'flowing for Manu'; its fitness impresses, almost to this day, Oldenberg, who supports it with additional reasons in his *Rigveda Noten*, 1. 33. Geldner, in his RV. Glossary, takes *ruh* in the sense of *rudh*, 'shut off'; in connection with *mānas*, 'shut off one's heart,' 'be hard-hearted.' And finally Pischel, whose emendation has in the meantime been criticized by Ludwig, *Der Rig-Veda*, vol. 5, p. 471, gives up, reluctantly we may suppose, *mānor úhānā(h)*, and refers to the expressions *samārurukhur ātmānam*, and *jñānam ārohati prājñāh*, Buddhacarita 4. 24, 12. 59, which would seem to point to the meaning 'take heart,' 'determine,' for *māno ruh*.

I refrain from criticizing any of these views in the hope that mine will commend itself. The expression *māno rúhāṇāh* is primarily to be taken in its most literal sense, 'mounting their mind.' There exists a Hindu notion that the mind is the vehicle

of desire. You mount your mind or wish-car and reach your destination, that is to say, the object of your desire. From this arises a part equation between *manas* and *kāma*, so that either of them indifferently may be mounted and ridden to the goal. And, vice versa, *manas*, which is primarily merely the vehicle of desire, turns almost into a synonym of *kāma*, 'desire.' The close connection between the two words begins in RV., e. g. 8. 24. 6, *ā smā kāmaṁ jaritūr ā mānaḥ pr̥ṇa*, 'fulfil the desire, fulfil the mind of the poet.' As a rule, instead of this complete coordination, desire in some way depends upon mind, a fecund idea for filosofical speculation. In RV. 10. 129. 4 desire (*kāma*) is the first seed of the mind; in NṛpU. 1. 1, desire arises in the mind; in BṛhU. 3. 2. 7, by means of the mind one exercises desire.

In ŚB. 2. 1. 2. 7 we have desire (*kāma*) as the vehicle. 'Under the star Rohiṇī the cattle set up their fires, thinking that they might mount the desire of men' (*kāmaṁ roheme 'ti*), i. e., obtain the same objects as men. The expression *kāmaṁ ruh* is exceptional, but the idea that the mind is the wish-car is habitual, tho not much expressed in the set frase *mano ruh*. But we have it, clearly enuf, tho in parafrase, once more in RV. 10. 85. 12, *āno manasmāyam<sup>1</sup> sūryārohat prayatī pātīm*, 'Sūryā mounted her mind-car when she went forth to her husband'; cf. stanza 10. Very fitly Deussen in his Translation of KāuṣU. 3. 6 comments, 'Durch das Bewusstsein das *manas* besteigend, gelangt man durch das *manas* zu allen Gedanken (und Begierden erregenden Objekten); see *Sechzig Upanishad's des Veda*, p. 48. The same idea is stated negatively in Viṣṇusmṛti 72. 6: 'The man who rides (as it were) in a chariot drawn by his five senses and directed by his mind (as the charioteer), who keeps it on the path of the virtuous, can never be overcome by his enemies (lust, wrath, and greed).' That is to say, the man who rides upon a car of good desires will never arrive at lust, etc. See Jolly's Translation, *SBE* vii. 231. The idea is from Kaṭhop. 3. 5, and

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<sup>1</sup> The suffix *-maya*, as I shall show elsewhere, is the word *māyā* 'semblance,' in composition. It changes into *-maya* under the influence of the much favored rythm of the iambic dipody, which, as I have shown often, is no respecter of etymological quantities: *manasmaya*, *ayasmaya*, *aśmanmaya*, *nabhasmaya*, *mṛṇmaya*, *gomaya*, *kimmaya*, etc.

correlatively MāitrU. 2. 6. In PrāṇāgU. 4 the psycho-fysical constituents of human personality are made to correspond to a sacrifice with its priests and utensils. The mind is made to correspond to the car of the sacrifice (*mano rathaḥ*). When a car is said, in the RV., or elsewhere, to be swift, the comparison is with mind, of all swift things, *manojavas*, *manojū*, or even *manaso javīyān*; cf. Kenop. 1, *keneṣitaṁ patati preṣitaṁ manah*.

Out of this batch of ideas, not too extensive nor over definite, developes at some later time the compound *manoratha* 'desire.' I cannot quote this word earlier than the epics, which means a certain break in the tradition of its development. This may account for the Pet. Lex.'s unfortunate assumption in its behalf of a word *ratha* in the sense of 'desire' (so also tentatively for *rathaspati*, and partly for *rathajit*). Since the accent of the word is not reported, we may only guess that it was *mānoratha*, *bahuvrihi*, 'having the mind for its car,' i. e., *kāma*. This reflects perfectly the Vedic idea, that he who desires uses the swift mind as a car to travel to the wish goal. Thus RV. 1. 32. 8<sup>b</sup> means 'The waters, mounting their mind as wish-car (i. e. obtaining the opportunity to practise their desire), pass over (prostrate) Vṛtra.'

There come to mind the enigmatic epithets *rathajit* and *rāthajiteyā* of the Apsarases, or heavenly nymfs, in AV. 6. 130. 1. It would seem that *ratha* is here brachylogy for what is later *manoratha*, and that *rathajit* means 'surpassing desire,' *rāthajiteyā* 'born of (Apsaras) surpassing desire.' Roth, *pace* his misleading derivation of *ratha* from *√ram* 'love,' was not a long way from this interpretation, when he rendered in Pet. Lex. 2. *rathajit* by 'Zuneigung gewinnend, liebebreizend,' but what he says on the subject is made nugatory by his derivation of *ratha* in the sense of 'love' from *ram*, 'to love.'